IN PURSUANCE of an order of the Surrogate of the County of New-York, notice is hereby given to all per-sons having claims against JAMES N. JUBB, late of the City of New-York, deceased, to present the same, with veniclers thereof, to the subscriber, at the office of Bell k Coo, Esqu., No. 32 John-st., in the City of New-York, on or before the twenty-third day of October next.—Dated New-York, 21st day of April, 1850. ap75 lawsimM

N PURSUANCE of an order of the Surrogate of the County of New-York, Notice is hereby given to all persons having claims against PATRICK McLAUGHLIN, large of the City of New-York, deceased, to present the same, with youthers thereof, to the subscriber, at the office of Gabriel Van Cett, No. 84 Columbia-et, in the City of New-York, on or before the stath day of July next.—Dated New-York, the 3d day of February, 1836.

THOS, C. ACTON, Administrator.

Y. SUPREME COURT.—JOHN STEPHENabove named—You are hereby summoned and required to susver
the complaint in this action which was filed in the files of the
Glerk of the City and County of New-York, at the City Hall in
the City of New York on the 57th day of June, 1525, and is
serves copy of your sawer to the said complaint on the selesofters at their office No. 111 Breadway in the City of New-York, and
within twenty days after the the service hereof, exclusive of the
within twenty days after the the service hereof, exclusive of the
within twenty days after the the service hereof, exclusive of the
within twenty days after the the service hereof, exclusive of the
within the time aforeseald the plaintiff in this action will take
judgment against you for the sum of five hundred and fortyservin dollars and fifty cents, with interest from the 1526 day
servin dollars and fifty cents, with interest from the 1526 day
of June. 1555, herefore the costs of this section.—Dated NoveYork, June Tick, HAMEY, HUMPHREY & SUTLER, BARNEY, HUMPHREY & BUTLER,

SUPREME COURT-MARY ANN NICHOL-SON art. JOHN NICHOLSON, SAMUEL NICHOL-SON and others.—To John Nicholson and Samuel Nicholson: on are hereby rummoned and required to answer the complaint this artim, which has this day been filed in the Office of the erk of the City and County of New-York, at the City Hait, in eadl City, and to serve a copy of your answer to the sall mpissal on the subscriber, at his office, at No. 79 Nasanation, the sald City, within twenty days after the service of the

SUFFREME COURT.—County of Steuben.—
SUFFREME COURT.—County of Steuben.—
SHANAH BLOOD spainet SAMUEL S. HAIGHT and
SAMUEL W. HAIGHT.—Summons for money.—To the defendants there samed: You are hereby summined to appear
the complaint of HANNAH BLOOD, plaintiff; a copy of which
is filed in the Clerk's Office of Steuben. County, and to serve a
capp of your sawer on the subscibers at Le Roy, in the County of Green, within tenny days struct the service of this summons, enclusive of the day of service; and if you fail to answer
said complient, as hereby required, the plaintiff will take judgment against you for five hundred dollars, with interest thereon
from the first day of October, 1833, healise costs.

Plaintiff's Attorneys, Le Roy, New York,
Office of Steuben County, June 12, 1835.

BARTOW & OLMSTED, Attorneys,
1916 lawform BARTOW & OLMSTED, Attorneys,

FINHE NEW-YORK UNION MUTUAL IN-

THE NEW-YORK UNION MUTUAL IN-SURANCE COMPANY vs. DWIGHT N. LATHROP, Lewis Junes. Jr., John Lowery, Archibaid Lovery, Henry Sheldan, William Henry Shelan, George E. Risbee, Levi Chesnotwood, Charlos Crockhile, Shubai G. Lansing. Wil-imm Landing, John J. Lugrave, John Baker, and W. H. Winton,—IN EQUITY.—In the Court of Counton Pleas in and for the County of Wayne, and State of Pennsylvania.— Bill of Interpleader field by said Insurance Company in said Court expanse real beforehous to compel them to interplead and

THE BANK OF SING SING has this day filed

Medical.

Prepared for medicinal use in the Loffeders Isles. Norwey, and put to the test of chemical analysis by DR. DE JONGH who by the Breary works and scientific travels has gained for himself in whole Europe the well-deserved reputation as the highest authority in all that deserved the medical concedy for CONSUMPTION. BRONGHITIS, ASTHMA. GOET, RICKETS SCROFLOUS ASPECTIONS, DISEASES of the SKIN, INFANTINE WASTING, and GENERAL DEBILITY.

BILITY.

Approved of and recommended by RERZELIUS, LIEBIG,
WEHLER, JONATHAN PEREIRA, FOUQUIER, and numerous other distinguished Physicians and scientific Chemista.

Specially rewarded with medials by the Governments of BELGIUM and the NETTIERLANDS, and supplied to the leading

GIUM and the NETTHERLANDS, and supported to the leasures. Heaviers of Europe.

East almost entirely experieded all other kinds on the Continent in consequence of its proved experior power and efficacy, as well as for its being perfectly free from all unpleasant other, and disagreeable bitter and arringulous issue, not britaining the throat nor impairing digestion, builther producing nausea and

Womin ng, nor diarrhea.

Hettles inheled with DR. DE JONGH'S Stamps and Signatures. Scenie per bottle. A liberal diagonal to Apolhecaries and Druggies. Eight bottles furwarded, carriags free, to the country an receipe of Sc. Whose-sale and retail by Edwin Druggies. Eight WESTLAR, No. 13 Dept. New-York, Sore Agent for the United States of Dr. de Jongh's Light Brown Cod-Liver Oil.

SANDS' SARSAPARILLA.

Cleaner and purify the system at this senson of the year with this celebrated Medicine; if will improve the boost, cause a vigorous and heatily size ation said effectually remove all prediction to sudden epidemical attacks. Price #1 per byttle; 6 bottle for #5. Pre pixed and sold by A. B. & D. "ANDS, Dinaglets, No. 100 Fulton et., N.Y., and by Draggists generally.

THE UNIVERSITY FAMILY REMEDIES.

FAMILY REMEDIES.

Issued under the Seal Sanction and activative of THE UNIVERSITY OF FREE MEMORY And

FOFULAR KNOWLEDGE.

Chartered by the State of Pensivania, April 29, 1925, WITH A CAPITAL OF \$190,000.

Mainly for the turpose of accessing the evils of Sporious and Worthless Nostrans.

For supplying the Community with reliable Remedies wherever a competent Physician cannot or will not be employed. This institution has purchased from Dr. JOHN R. ROWAND, his estebrated

ROWANIVS
TONIC MIXTURE,
Known for upward of twenty-due yours as the only
and curs for
FEVER AND AGUE, Ac.
And his inestimable Remort for
BOWEL COMPLAINTS,
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BOWEL COMPLAINTS,
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COMPOUND SYRUP OF BLACKBERRY ROOF,
Which highly approved and Popular Remaduse,
TOCKTIER WITH
The University's Remedy for
COMPLAINTS OF THE LUNGS.
The University's Remedy for
Dispersia OR INDIGESTION. The University's Remedy for COSTIVE BOWELS.

The UNIVERS. TY'S ALMANAC may be had, at the Brauch of H. BING John et. Broadway, N. Y. C. HANDEN H. & Co., No. 31 Barday-st. W. S. DUNIJAM, No. 410 Broadway, Mrs. HAYS, Broadkyo.

Run's Doisos in Hartförn.—A cask of liquor came up on the boat yesterday (Wednesday) moraing, wasked with the letter "M" Jereminh McCarly, 45 Morgan-st., discovered it, and employed a man to take it to his premises, the agent of the boat not knowing at the fine but that it belonged to him. The real owner of the liquor soon came and inquired for it, when it was discovered that McCarly had taken away the article without anthority. Mr. Savage, the agent of the boat, requested McCarly to give up the highor, which he refused to do Yesterday afternoon. Mr. Savage procured the services of Constable Billings, and the man that carried the liquor from the boat, to go with him, for the purpose of getting possession of the liquor again. During the aftempt to take it, Billings was stucked by some half dozen men and wonen, who used in their attack upon him a bar of iron an inch and a quarter through. Mr. Savage, nading that Billings was likely to get injured, ran out and nien, who used is their attack upon him a bar of iron an inch and a quarter through. Mr. Savage, inding that Billings was likely to get injured, ran out and called for Join Miler and others to come and help. A large crowd soon gathered: Billings in the mean time escaped to the steet, covered with blood. Orders were given to surround the premises and prevent the escape of the would be transleters; which order was obeyed, but not antil McCarty had got into the yard and was making good his escape, when a vigorous chase was started and he was overfalen and a rested in Front-st. McCarty, and some four or five others, were taken to the watch-house.

Fillings was taken in a carriage to Dr. Jaskson's office, where his wounds were properly dressed. It

office, where his wounds were properly dressed. It was found on examination that there were six severe wounds upon his head, one upon the top, a very severe one, cutting through to the bone, injuring the bone a good deal, but not fracturing it.

The escape of Mr. Billings from being killed is remarkable, considering the wannes used, a bar of treatment of the considering the wannes used, a bar of treatment.

The escape of Mr. Builings from being killed is remarkable, considering the weapon used, a bar of iron it inch through, and the deaperate characters he had to deal with. [Hartford Courant, July 19.]

Death of Mes. Croswell.—The sudden death of this estimable lady, awakers the public sympathy. Though for two or three years an invalid, her demise was not looked for at this time; yet having attained a good old age, she was gathered like the ripe grain, she was truly "a mother in Israel"—one whose daily walk was an exemplification of the Christian virtues. [New-laven Regater.] |New-flaven Register.

New-York Daily Tribune.

NEW PUBLICATIONS.

LEAVES OF GRASS. 4te. pp. 36. Sold by Fowlers & From the unique effigies of the anonymous author of this volume which graces the frontispiece, we may infer that he belongs to the exemplary class of society sometimes irreverently styled "leafers." He is therein represented in a garb, half sailor's, half workman's, with no super- You sea! I resign myself to you also ... I guess what fluous appendage of coat or waistcoat, a " wide-"awake" perched jauntily on his head, one band in his pocket and the other on his hip, with a certain air of mild defiance, and an expression of pensive insolence in his face which seems to betoken a consciousness of his mission as the "coming man." This view of the author is confirmed in the preface. He vouchsafes, before introducing us to his poetry, to enlighten our benighted minds as to the true function of the American poet. Evidently the original, which is embodied in the most extraordinary prose since the "Sayings" of the modern Orpheus, was found in the "interior conscious-"ness" of the writer. Of the materials afforded by this country for the operations of poetic art

we have a lucid account: The Americans of all nations at any time upon the earth have probably the fullest poetical nature. The United States themselves are essentially the greatest peem. In the history of the earth inherto the largest and most stirring appear tame and orderly to their ampler largeness and sir. Here at last is something in the doings of man that corresponds with the broadcast doings of the day and night. Here is not merely a nation but a teeming nation of nations. Here is action untied from strings, necessarily blind to particulars and details magnificently moving in vast masses. Here is the hospitality which forever indicates heroes. Here is the hospitality which forever indicates heroes. Here is the north and the transport of the string of the trivial unapproached in the transport of the strings of the graph of its perspective spreads with crampless and flowing breadth and showers its prolific and splendid extravagance. One sees it must indeed own the riches of the Summer and Winter, and need never be bankrupt while corn grows from the ground or the orcherds drop apples or the bays contain the or men Leget children upon women.

With veins full of such poetical stuff, the United States, as we are kindly informed, "of The Americans of all nations at any time upon

United States, as we are kindly informed, "of all nations most needs poets, and will doubtless have the greatest and use them the greatest." Here is a full-length figure of the true poet:

Here is a full-length figure of the true poet:

Of all mankind the great poet is the equable man. Not in him but off from him things are grotesque or eccentric or full of their sanity. Nothing out of its place is good and nothing in its place is bad. He bestows on every object or quality its fit proportions, neither more por less. He is the arbiter of the diverse and he is the key. He is the equalizer of his age and land. he supplies what wants supplying and checks what wants checking. If peace is the routine out of him speaks the spirit of peace, large, rich thrifty, building vast and populous cities, encouraging agriculture and the arts and commerce—lighting the study of man, the soul, immertailty—federal, stule or municipal government, marriage, health, freetrade, intertravel by land and sea ... nothing too close, nothing too int off. .. the stars not too far off. In war he is the most deadly force of the war. Who recruits him recruits horse and foot ... he fetches parks of artillery the beet that engineer ever knew. If the time becomes slothful and heavy he knows how to arouse it ... he can make every word he speaks draw bloof. be can make every word he speaks draw b Whatever singulates in the flat of custom or obedience or legislation, he never stagnates. Obedience does not master him, he masters it. High up out of reach he stands turning a concentrated light...he trans the pivot with his finger...he buffles the swiftest runners as he stands and easily overtakes and covelops them. The time straying toward infidelity and confections and persidings he withholds by his steady faith... he strays out his dishes... he offers the sweet firmathred meat that grows men and women. His brain is the ultimate brain. He is no arguer... he is judgment. He judges not as the judge judges but as the sun falling around a helpless thing. As he sees the farthest he has the most faith. His thoughts are the hymns of the praise of things. In the talk on the soul and eternity and God off of his equal plane he is silent. He rees eternity less like a play with a prologue and denouement... he sees eternity in men and women... he does not see men and women as drea as or dois. The time straving toward infidelity and co he does not see men and women as drea as or dols.

Of the nature of poetry the writer discourses in a somewhat too oracular strain, especially as he has been anticipated in his "atterances" by Emerson, and other modern "prophets of the

The poetic quality is not marshaled in rhyme or uni-formity or abstract addresses to things, nor in melan-choly complaints or good precepts, but is the life of these and much else and is in the soul. The profit of choly complaints or good precepts, but is the life of these and much cise and is in the soul. The profit of rhyme is that it drops seeds of a sweeter and more luxuriant rhyme, and of uniforality that it conveys itself into its own roots in the ground out of sight. The rhyme and uniformity of perfect poems show the free growth of metrical laws and bud from them as unerringly and loosely as likes or roses on a bush, and take shapes as compact as the shapes of chestnats and ornages and melous and pears, and shed the perfume impalpable to form. The fluency and ornaments of the finest poems or music or orations or recitations are not independent but dependent. All beauty comes from beautiful blood and a beautiful brain. If the greatnesses are in conjunction in a man or woman it is enough... the fact will prevail through the universe... but the gaggery and gilt of a million years will not prevail. Who troubles himself about his ornaments or finency is lost. This is what you shall do: Love the earth and sun and the animals, despise riches, give aims to every one that asks, stand up for the stupid and crazy, devote your income and labor to others, hate tyrants, argue not concerning God, have patience and indulgence toward the people, take off your hat to nothing known or unknown or to any man or number of mee, go freely with powerful uneducated persons and with the young and with the mothers of families, read these leaves in the open air every season of every year of your life, reexamine all you have been told at school or church or in any book, dismiss whatever insults your own soul, and your very flesh shall be a great poem and have the richost fluency not only in its words but in the silent lines of its lips and face and between the lashes of your eyes and in every motion and joint of your body. the lashes of your eyes and in every motion and joint of your body.

Such is the poetic theory of our nameless bard. He furnishes a severe standard for the estimate of his own productions. His "Leaves of Grass" are doubtless intended as an illustration of the natural poet. They are certainly original in their external form, have been shaped on no precinistent model out of the author's own brain. Indeed, his independence often becomes course and defiant. His language is too frequently reckless and indecent, though this appears to arise from a naive uncossciousness rather than from an impure mind. His words might have passed between Adam and Eve in Paradise, before the want of fig-leaves brought no shame; but they are quite out of place amid the decorum of modern society, and will justly prevent his volume from free circulation in scrupulous circles. With these glaring faults, the "Leaves of Grass" are not destitute of peculiar poetic merits, which will awaken an interest in the lovers of literary curiosities. They are full of bold, stirring thoughts-with occasional passages of effective description, betraying a genuine intimacy with Nature and a keen appreciation of beauty-often presenting a rare felicity of diction, but so disfigured with eccentric fancies as to prevent a consecutive perusal without offense, though no impartial reader can fail to be impressed with the vigor and quaint beauty of isolated portions. A few specimens will suffice to give an idea of this odd

THE LOVER OF SATURE.

I am he that walks with the tender and growing night;
I call to the earth and sea half-held by the night.

Press close bare-bosomed night! Press close magnetic nourishing night! Night of the large few stars! Still nodding night! Mad nake! Summer night!

Smile O voluptuous cool-breathed earth!
Earth of the alumbering and liquid trees!
Earth of departed sunset! Earth of the mountains
misty-topt!
Earth of the vitreous pour of the full moon just tinged

with blue!

Earth of shine and dark mottling the tide of the river!

Earth of the limpid gray of clouds brighter and clearer
for my sake!

Far swooping elbowed earth! Rich apple-blossomed earth! Smile, for your lover comes!

Prodigal! you have given me love!....therefore I to O unspeakable passionate love!

you mean,
I behold from the beach your crooked inviting fingers,
I believe you refuse to go back without feeling of me;
We must have a turn together... I undress...hurry
me out of sight of the land.
Cushion me soft...rock me in billowy drowse.

Dash me with amorous wet I can repay you

Sea of stretched ground-swells! Sea breathing broad and convulsive breaths

ways-ready graves! Howier and scooper of storms! Capricious and dainty I am integral with you I too am of one phase and

AFTER A SEA-FIGHT. Stretched and still lay the midnight, Two great hulls motionless on the breast of the dark-

Our vessel riddled and slowly sinking ... preparations to pass to the one we had conquered,
The captain on the quarter-deck coldly giving his orders through a countenance white as a sheet.

ders through a countenance white as a sheet.

Near by the correct of the child that served in the cabin.

The dead face of an old salt with long white hair and enrefully curled whiskers.

The fishers spite of all that could be done flickering aloft and below.

The husky voices of the two or three officers yet fit for duty.

duty,
Formless stacks of bodies and bodies by themselves
...dabs of ficih upon the mas's and spars,
The cut of cordege and daugle of rigging ... the slight shock of the southe of waves.
Black and impassive guns, and litter of powder par-cels, and the strong seent.
Delicate anifis of the scabreeze....smells of sedgy

grass and fields by the shore...death messages given in charge to survivers.

The hiss of the surgeon's knife and the grawing teeth

of his saw,

The wheeze, the cluck, the swash of falling blood....
the short wild scream, the long dull tapering groam, These so these irretrievable.

NATURAL IDEALISM. you, All sculpture and meanments and anything inscribed enywhere are tailled in you, e gist of histories and statistics as far back as the records reach is in you this bour—and myths and

If you were not breathing and walking here where would they all be !

would they all be?
The nest renowned poems would be ashes...orations and plays would be vacuasms.
All architecture is what you do to it when you look upon it;
you think it was in the white or gray stone? or
the lines of the arches and cornices?

All music is what awakens from you when you are reminded by the instruments,
It is not the violins and the cornets....it is not the oboo nor the beating drams—nor the notes of the bari-tone singer singing his sweet romanza....nor those of the men's choruz, nor those of the women's

It is nearer and further than they.

When the dull rights are over, and the dull days also, When the screness of lying so muca in bed is over. When the physician, after long puting off, gives the silent and terrible look for an answer. When the children come hurried and weeping, and the breakens and sixten have been sent for.

brothers and sisters have been sent for.

When medicines stand innesed on the shelf, and the camphor-smell has pervaded the rooms.

camphor-smell has pervaded the rooms, When the faithful hand of the living does not desert the hand of the dying, When the twitching lips press lightly on the forehead

When the breath ceases and the pulse of the heart

Ceares.
Then the corpse-limbs stretch on the bed, and the living lock upon them.
They are palpable as the living are palpable. The living look upon the corpse with their eyesight. But without eyesight lingers a different living and looks curiously on the corpse.

THE HUMAN FACE DIVINE. Sauntering the pavement or riging the country by-road

here then are faces,

Faces offriendship, precision, caution, snavity, ideality,
The spiritual prescient face, the always welcome common benevolent face,
The face of the singing of music, the grand faces of
natural lawyers and judges broad at the backtop.
The faces of hunters and fishers, bulged at the brows

....the shaved blanched faces of orthodox citi-

The pure extravagent yearning questioning arthus face,
The welcome ugly face of some beautiful soul...the
handsome detested or despised face,
The secred faces of infants...the illuminated face of
the mother of many children.

The face as of a dream ... the face of veneration,
The face as of a dream ... the face of an immobile rock.
The face withdrawn of its good and bad ..a eastrated

A wild hawk .. his wings clipped by the clipper. Sauntering the pavement or crossing the ceaseless fer-ry, here then are faces; I see them and complain not and am content with all.

Do you suppose I could be contest with all if I thought This now is too lamentable a face for a man;

abject louse seking leave to be cringing for it, will nosed magnet blessing what lets it wrig to This face is a dog's snout suiffing for garbage;

Suakes nest in that mouth .. I hear the sibilant threat. This face is a haze more chill than the Arctic Sea, Its sleepy and wobbling icebergs crusch as they go. This is a face of bitter herbs this an emetic they

And more of the drug-shelf. landanum, caestchoue, or heg's latd.

This face is an epilepsy advertising and doing businers...its wertless tongue gives out the unearthivery,

Its veins down the neck dietend...its over roll till they show nothing but their whites, Its teeth grit..the palms of the hands are cut by the

The man falls straggling and foaming to the ground while he speculates well.

This face is bitten by vermin and worms, And this is some marderer's knife with a half-pulled This face owes to the sexton his dismalest fee.

The volume contains many more "Leaves of Grass" of similar quality, as well as others which cannot be especially commended either for fragrance or form. Whatever severity of criticism they may challenge for their rude ingenuousness, and their frequent divergence into the domain of the fantastic, the taste of not over dainty fastidiousness will discern much of the essential spirit of poetry beneath an uncouth and grotesque embodiment.

DOESTICES; WHAT HE SAYS. By Q. K. PRILASDER DOESTICES, F. B. 12mo, pp. 330. Edward Livermore.

In his modest preface to this collection of extravaganzas, Doesticks ascribes the newspaper popularity bish they have nit field to the quaint and whimsica costume in which they are clothed. This does not uite do justice to the public or to himself. Mere verbal fantasins, however eccentric or brilliant, will not go down with the bulk of readers for any length of time, and unless spiced with some true expression of thought or seeling, soon pall upon the taste, and become as disgusting as topid water with the thermometer at ninety. Doestick's fun is not of the artificial, spasmodic order, which needs perpetual lashing to keep it in motion, but it arises from a keen perception of the humorous side of things, and must always find stimulus to activity in the many-colored absurdities of metropolitan life. He has no remarkable play of imagination, seldem ventures into the region of wit, and needs to have seen with his own eye the objects on which he vents his humor. But bring anything ridiculous directly before him, he does not fall.

Mythologically it would be set down as the child of tion of the humorous side of things, and must always

to chuckle inwardly at its available points, and exercises a happy knack at showing up its grotesque fea-tures for the amusement of his readers. It is a good test of the merit of his effusions, that they appear to as good advantage in their present collected form, as in the scattered papers by which the name of Docsticks first became famous.

THE AMERICAN PORTRAIT GALLERY. By A. D. Jones.

Fro. pp. 768, J. M. Emerson & Co.

Extending from the discoverer of America to the present time, this collection of portraits and brief personal notices is designed to include the principal actors in the history of this country. It embraces a large number of celebrities in Church and State, in Arts and Arms, together with many who are now

made illustrious for the first time. The portraits are en-graved on wood by Orr from original drawings by S. Wallin. In several of them a resemblance to the original may be easily detected, even without the aid of the name at the bettom of the plate; but this is by no means the case universally. The biographical sketches are short and appropriate, distinctly portraying the principal events in the tives of the individuals to whem they are devoted.

In a brief compass this little manual explains the methods of Hon sepathic practice, with reference to those cases where an ordinary capacity can apply the remedy with an assurance of success, or where a physician can not be obtained in season for immediate relief. It also treats of the general laws of health and disease, of the requisites for happy marriages, of changes of climate, of injuries caused by accidents, and of the qualities of various mineral springs. The practical suggestions in this volume are adapted to be f service to travelers as well as in domestic practice. The author is usually simple and explicit in his directions, although he sometimes indulges in a vein of high-flown rheteric which, in a medical work, is at

TREATISE ON THE INFLAMMATORY AND OR-GADIC DISEASES OF THE BRAIN, By Joux C FETERS, M.D. 8vg. pp. 200. William Redde. Like several of the valuable monographs already is-

sued by Dr. Peters, this work is founded on Rückert's Clinical Experience in Hemosopathy," but contains important additions from the personal observations of editor, and other eminent practitioners. It treats the sellect in an exhaustive manner, and will be found an indispensable book of reference in medical

We have received from Stringer & Townsend The Heidenmaner and The Red Skin, the two latest volames of their popular edition of Coopen's Novets.

public man ought to have a fine head. He should carry his insignia in his eyes, that all men might know him for one of God's "stars" and spiritual police. And his brow should be a legacy to future generations; for the noble features of a noble character are a rebuke to the vile, and to the good a comfort. Wendell Phillips handsomely does his duty in these matters. However the living may abuse him now, future generations, who may be rabled in their own concerns, but in respect of ours will be dispassionate, can never be made to think evil of the man who carried such a presence; and we shall always be glad to hear of a fresh attempt to perpetuate a face which dees such credit to our country.

We have just received from Boston a lithograph de-

signed for this end, by two excellent young mensens, we believe, of the Rev. Mr. Cobb, editor of The Christian Witness. The print is fall of good intentions, and there are doubtless many of our readers sho will be pleased to possess it. The artists are still young, and anxious to acquire

he means of culture, in which landable purpose we hope they may succeed, and at some future day try again their developed skill on the admirable subject of their present effort.

ORATION OF THE REV. HENRY WARD BEECHER

COLLEGE, JULY 19, 1855. After the reading of the Poem by the Rev. Wm. H. Huribut the Rev. Henry Ward Beecher, ora or of the day, came forward and delivered an eloquent address

on the Importance of Cheerfulness, which occupied about an hour and a quarter. The following abstract of his remarks is from The Boston Allas:

If empiricism, said he, be a practice based upon a knewledge of fact rather than principles, then the grand empiricism of the world is in the use of the human mind itself. It is almost purely a matter of experience and routine. Little is known of the soul. These who have revealed the secrets of the outward world have given little to our stock of knowledge respecting the mind. The soul yet goes mulled. It looks out and sees, but is itself unseen, undiscovered. Everything else within the reach of knowledge is supposed to conform to exact laws. These laws being known, we can calculate their life and changes. The

peaced to conform to exact laws. These laws being known, we can calculate their life and changes. The mind itself is supposed to be under law only so far as relates to the body, but in itself it opens and shuts, darkens and flashes like the clouds that clothe the Summer air. Education is therefore simply a key to the memory, a catalogue of sense. Education in itself is mostly a piece of pure empiricism. We do not learn the scale of the mind; we do not know and master the instrument; we learn only a catalogue of tunes which we play by rote. The reverence for master the instrument, we learn only a catalogue of tunes which we play by rote. The reverence for man's immortality and the dread of reducing the soul to mat riadism have made scientific research slow; and yet until the subject shall be submitted to the most rigorous research we shall not know the law of mind. He regarded it as singular that men should submit their employments, their ornaments, and everything pertaining to the outward world, to the test of science, and yet should hesitate to analyze the immortal soul. As it now is, certain faculties of the mind grow venerable, unfashounble and even vulgar. One age follows reason and another pursues fancy, reason having able, unfashionable and even vulgar. One age follows reason and another pursues fancy, reason having core out of date. Another community destroys both reason and imagination and yields itself supremely to views of faith. It happens sometimes unfortunately that portions of the soul come to be regarded as superfluous and to be entirely shat up. The imagination, like a silver closet or a picture gallery, is rarely visited by the sedate and practical. Inc reverend cometimes smile, but the realms of funcy are apartments haunted by spectral levities, and they do not like to intrude upon them. The fact stands apparent that man the knower is himself unknown. He has power to fly with the birds and to know their abodes and seasons, but he has no power to dive into the nests of his own heart. Man may dig into the bowels of the mountains and apply the microscope to minute perticles of matter; the courses of the stars are measured, the currents of light and electricity are explored, the whole globe is described; but man, for whom the whole was made, the crowning glory of the universe, he deal like was average are to more—man him. whole was made, the crowning glory of the universe, who shall live when systems are no more—man him-sil remains a profound mystery. He is left to whill down the stream of life as if he were the meanest, n out worthless burden the scream carries. Also for man! Men will be observed to be most afraid of qualities in nines of which they are least in danger and most need. The frugel men is wont to descant upon the gry dread the short of sobriety. The industrions argue against laxiness, and the mercurial set themselves against slowness. Thus all dread the very quality s which are impossible with them. As it is of individ-uals to of rommunities, all are full of dread of the onshitis they lack. If one were to warm the people of our commercial cities against materialism, exhaustg robriety, or petty, sorded seifishness, he would gain be ears but not the hearts of his hearers; but let im speak of the dangerspot upbridled fancy and inahinstion and the wicketness of levity, and he will have the sympathy of his audience, and cause a stricking, shuddering terror. It is because they need these very

f in majoriality. It is difficult to commend the quali-y of cheerfulness in sober discourse, on account of the discourse universal impression of its lowness, if not wickwer against truth, and they renounced both. edness. Men are disposed to view so mety as a necessary ingredient of religion, and to regard the falmest as seedless, or at least to be sparingly induction. It is thus compelled to be a vagabout—a companion of idleness—begging its bread from door to look. It must not sit with scholars, lest its quipe should disconnect their beachess, it must not be found in the country.

mischief and folly, beptized in mist, patron of empty souls, steering lives to oblivious along the glittering, gandy pathway of the rainbow. Mirthfulaess is an original faculty of the mind, having the power to give a peculiar quality to any other faculty with which is happens to blend. It has no expression or faculty of its own. It is a cuckoo, and lays eggs in other faculties' nests. It belongs to that large class which have no outlet except through other channels, and whose office it is to give other faculties a flavor not their own. There can be no definition of it; every attempt has failed. An original emotion cannot be defined, for its definition is merely the expression of one's own appreciation of a feeling. Emotions always spring from the heart, and we know other men only from that which we have in common with them. We know even God, only as much as we are participators in His nature. All good men know what are the sensations of mirthfulness. It outers into combination with all the moral faculties, but not with the passions or appetites. Laughter's its natural language. The percentive faculties leavened with it percents. combination with all the moral recuities, but not with the passions or appetities. Laughter is to natural lan-guage. The perceptive faculties leavened with it per-ceive outward objects with a peculiar savor of ladi-erousners. With form, it becomes grotesquenoss; in regard to human forms, it is caricature; joined to other faculties, it leads to indicrous acts—to baffoonery and to burleague, which is the buffoonery of words. Re-fined or intellectual wit is the combination of mirth-foiness with the reflective faculties of the intelle-Mirthfulness also unites with comba-iveness, and sometimes displays itself even in the sneering, biting saressm. It becomes dry wit, akin to sobriety, peeping at you around a corner, and won't come out. Hamor and leen defined as suppressed wit, but he rather regarded it as suppressed wit striking through. It was an exudition which gems the sides of thought, as in Summer the been defined as suppressed wit, but he rather regarded it as suppressed wit striking through. It was an examination which gems the sides of thought, as in Summer the sides of water-vases are gemmed with drops of water. With whatever faculties of mind it combines, mirth-fulness prompts to good works. Even veneration sember and sedate may be beneficially flavored by mirth. It need not supplant our faith, but veneration may be strengthened by the addition of mirthfulness. It is not nee scary for all to be sad and somber. It leaves pride and lives next door to firmness, which is sometimes called obstuncey. It is good company for conscionce. By it conscience and the affections are made more gerial. Thus it will be seen that mirthfulness is one note in the scale of mind, entering into combinations with every other, giving them peculiar qualities touching with a enerous glow all our ideas, and enlarging the avocations of every sentiment. Hope, benevolence and love, are the three elements of the atmosphere in which all the faculties of the mind should floured. Cheerfulness is the munifestation of hope, and constitutes the sunshine of virtue. For virtue requires the sun as much as do the flowers. My thirdness raised into the catalogue of moral feelings becomes a handmaiden of love, and love is the central idea of religion; veneration is not fit to go alone, it is dire and material. It should always welk, leaning idea of religion; veneration is not fit to go alone, it is dim and downcast. It should always welk, basing upon the two ange's, Hope and Love. But this quarity of mirthfulness is more important in another point of view than in regard to its meatal perceedances, belongs to the class of joy breeders. It produces a transphere in which all the interior fue takes of min may be productive of happiness. Happiness does not lie in events, but in states; not in what we do, but in what we are. He was profoundly impressed with con-finence in God's constitution of the human mind as a how producing agent. Every faculty is intended in its actual development in life to be a means of happiness. When he considered the joy wrapt up in these faculties, and the exquisite organization of the outward ties, and the exquisite organization of the outward world, he was led to marvel that a man should ever be unbappy, so long as the flowers blossom, or the trees wave, or the winds ruffle the leaves. The beauty and majesty of a sunset resting upon the soul, are enough to bring to it includes joy, and with such a soul to be so affected he wondered that every man alive is not an oratorio of praise and joy. He next examined the influence of these feelings apon social life. What relishes of tasses are waiting the touch of the rosy hand of love! When he perceived that heavenly path above, with its gleams of eternal good, its all-respleadent certainties, its unfading hopes of peace and happiness, he wondered again that man can ever feel the weight of an earlily sorrow, or drop down under its burdens. What a tover would that he which leid a chime of boils as sweet-toned and varied down under its hunders. What a fower would that be which field a chime of bells as sweet-toned and varied as the powers of the human soul! What if every fairly ray of high and every strain that ever came from sound which field or forest makes, and the hum of ones, and which field or forest makes, and the share of chees about the sound of the sea, and the silence of the clouds in the spheres should, like the soul of man, commingle their magic powers and make strange and unceasing music! That tower is man, and yet what old jungings in man's soul! He did not believe that mirthfulness has power to dry up the fonctions of human sorrow; he carnestly believed that the soul access the tone, of he earnestly believed that the soul needs the tone of the creating hand; but he would employ every collateral influence to temps ribe soul, to cool its fever, and to give it joy. The habit of cheerfulness and joyfulness would give it strength and tone. It is not that which north-liness emirs, but that which is retained which tempers the soul. Our lives are vivid; we live valuantly; we drick fire and call exchanged happiness. We should be more moderate in enterprise, and distil our lives the drops of draw which vivify ten thousand flowers. Then our lives would flow more sweetly and our happiness be deabled. Mirihfulness has great power over the excited feelings and the argry irritation of men; it makes them more justerious and more just. It is more powerful, When an assembly of men has become excited and tritable, if ey are unjust, implacable, intolerant and intolerable. But let a jest fail like a bomb in their midst, ex doning in shouts of laughter, and the clouds litt, the tunnuit ceases. Mirtuilness is east to be the devil's weapon but it has exercised the devil a hundred times where he has made use of it once. It is this which brimps an orator into direct and powerful sympathy with his aucitors: it is like controling the servants in the castlegate. It wings his rebuke and makes them patient under its inflection. It is more reasonable than reason, giving it a clear atmosphere for its energy, and it works more powerfully for conscience than conscience itself. The cares of life are science than conscience useif. rendered less poignant by mirthfulness. Care is a human devil: it is like a dried, wrinkled apparition in the house of fear. Sorrows are noble and emobling, but care is an evil hag. It has neither faith, nor hope, but care is an evil neg. It has better but, not so, the love. It touches the path of misfortune with blight, and rests upon the sensitive roul like mildew upon flowers. It curses poverty with weariness, and it stances forth mildewed and blasted. Sorrow hath slain its thourands and care its tens of thousands. It is the rust that bath ramished and eaten the blade. Sorrows are like princes that have dug wells in the desert for these likes, have once after them, surrounded by trees are like princes that have dug wells in the desert for those that have come after them, surrounded by trees and herbage—for a true heart never suffers for itself alone; but care throws gravel into the machinery and fills the air with dust. Cursed to care, and let all the people tay Amen. Let those who wear its sackcloth rend it from them; let flose it has compelled to wear its girdle losse it from them. It is an ungrateful muritisgirdle losse it from them. its gride loose a from them. It is an unique to impress in the matterings. Cursed be care in the shop, in the street, in the hat, in the field, and in the mausion. An i blessed be the bight exorcisor, if there be such, that hath the power to banish from among us and destroy it forever. Hall to the spirit of mirth, which giveth light to the eye, hope to the hard, and strength to the hand. Under to the hard, and strength to the hand. Under its benign influence the leart can rest in Providence, in gratifude and trust, and say "Our Father"—an art which fear never knew. It is a misapprehension of multifulness to take it for its outward manifestation. multifulness to take it for its outward manifestation.
There is a difference between mirrifulness and carnestfless, yet they are by no means incompatible.
The danger of thought is excess—non-clastic earnous-The danger of thought is excess—non-elastic earnestners—and mirthfalness is the guardian of the faculty.
Earnestnes is the cold, bine, steel tip upon the as; it
may be tempered with gayety, and stiff retain its entting edge. It is no valid objection to mirrhalmess that
it has been found with the vicious. There is no part
of man God took the trouble to put it out. The same
musical tones which soothed Caco, arra in her barge
were employed by the bard of Israel in singing praises
to God. Mirthfalness is supposed to be meanistend
with sobniety, and this is a great recommendation.
The sobriety of Holy Writ was not buckering of the
torgue in a minor key; if was a sobriety a must rovchs—rovels of wine—a Mnine Law sobriety. If mirthfulness will desired the prescharacteristics of winc-a Manie Law source; it introduces will desiroy the monkan sobriety of the present day, then throw wide open the doors of the soul, and drive sobriety to the coverts of despair. The surject road to levity is unwise parental checks. Hoppings is a folcoone and medicinal, and children rearred to markefulness are less liable to temptation. A to narthfulness are less liable to temptation. A faculty shut up is like a closed room; it grows mildewed and minematic. It is one of the avocations of mir fituness to keep the soul open to God's sunlight. There is danger in all methods, but there is nothing so good for the young as cheerful occupation, and the unment liberty to solie. All wrongs are to be chesked, yet even these restraints of wrong should be restrained. yet even these restraints of wrong should be restrained. Life and broceancy are less dangerous when not connect among bones and sepatchral day. The root of section is the belief that joy is permicious and that pleasures are temptations. Cons sentious men early become ascetic and our fathers retained assection in its most cruel form—the mental. They were through a restrained assection of Courts incelled than to the besief that reinement was against truth and they commend both. The in-

bighest grief. Since labor must be the lot of the greatest number of men, he deemed it a wise provisions of Providence that it could be ightened by mirhfulness, as well as directed by intelligence and inspired by hepe. Cheerfulness is a peculiar assessive of stributes of humanity—coleared, intelligent, particularly—charted, p form the whole grand work, with all its series of progressione; even if he goes beyond this the theme will still overmaster the instrument. It should be an inspired reality, and the soul should fling itself wide open, leaving no stops memployed, and speaking by every voice that Gon has given him. He who stands to lack askance, and reality him. He who stands whole soul, surely forgets that the flowers praise God as much as the cedars of Lebanon—that the trees and the mighty winds and the rolling thunders, and silence, and daskness, are all amilible to Him. If a man has to try to be witty he should not be, and will not be. He only asked that a man should have the liberty of saying what he has in him. It was here, then, in the place where a smile is counted a curse, and laughter a blasphemy, that he would assert the dignity of mirthfaloess, when it lays its blushing flowere on the after of love, and it lays its bluening flowers on the after of love, and yields to God the fragrance of the whole soul. MR. HAWTHORNE AND THE ENGLISH UNITARIANS. We find the following letter in an account given by

The Liverpool Times of the Provincial meeting of Presbyterian and Unitarian ministers of Lancashire and Cheshire in England:

Presbyterian and Unitarian ministers of Lancasano and Cheshire in England:

"Consulate of the United States, Liverroot, June 13, 1855.

"My dear Sir: I regret that a long contemplated and unavoidable absence from town will deprive me of the great pleasure of being present on the interesting occasion, in the enjoyments of which you kindly invite me to participate. Few things have been more delightful to me during my residence in England than to find here the descendants, (spiritually at least, and in many instances, I believe, the descendants by lineage and name) of that revered brotherhood, a part of whose mission it was to plant the seeds of Liberal Christianity in America. Some of that brotherhood, sought freedom of worship on the other side of the Atlantic; while others reserved themselves to the perhaps more difficult duty of keeping their religious fairh pure and full of genial life beneath the shadow of Engrish charries and cathelrals. And it seems to me a noble and lecutiful estiment to the truth of our religious convictions, that, after so long a period coming down from the past with an ocean between them, by the uberso of England and America should religious convictions, that, after so ling a period coming cown from the past with an ocean between them, the liberal shareless of England and America should nevertheless have arrived at the same results—that an American, an offspring of Puritan sires, still fluids himself in brotherly relations with the posterity of those free-minded men who exchanged a parting pressure of the hand with his forefathers two centuries when you have summoned from my native land, or by the lips of your honored guests whose faith has ripened in the mother country. With great respect sincerely yours. "NATHANIEL HAWTHORNE. "Groner THORNELY, Esp., Hon. Sec."

ACCIDENT TO THE HON. CHARLES SUMBER .- A let ter to The Boston Telegraph relates that the Hon Charles Sumner, who has been traveling in the West recently came near losing his life. The writer says:

"In going up the Mississippi, on the lows side, to take a boat somewhere near floor Island he hired a man to drive him for some 15 miles in a buggy. The horse was only three years old, the man very careless, and the road almost impassable. In consequence of the breaking of one of the shafts the horse became unand the roas annow and the shafts the horse became unmanageable and broke away at a forious speed. Mr. Summer had sufficient presence of mind to cling firmly to the buggy, although feeling that a precipitation down an embankment or a collision was unavoidable; and the latter catastrophe really came to pass. The buggy was deshed against the projecting rails of a zigzag tence with such tremendous force that it whirled some ten or twelve feet into the air, and turning several complete concerts came down upon the ground with Mr. Summer under its wreck. Fortunately the shock had detached the horse from the buggy, and Mr. Summer had not attempted to leap. The fall stunned him, and it was impossible for him to extricate himself until a party in another vehicle came to his assistance. His leg proved severely bruised and one of his tocs very badly crushed. He still walks quite lame." famous Court of Charles the Second made them sick of mirthfunees, and they declared it to be baptated in the force for the first they made it so vie to be writty, that an earnest and pure-minded man shrank from it like the leprosy. We regard the result and rever their motive. It was better to be unright in their day, than to be right and fall into the opositie error. It is said our Savior often fall into the opositie error. It is said our Savior often wept, but never smiled. What aumority is there for this legent of dark superstition? He believed the Savier often stolled himself, and was the cause of smiles and happeness in others. He found evidence of both in the his cry of Christ Laughter is not the effect of the highest wit, as tears are not the effect of the

Tire or Politics.—We are authorized to state that the Rev. W. H. Goodwin. Pastor of the M. E. Church in this village, has entirely disconnected himself with politics, and intends to have nothing more to do with such matters. [Geneva Courier.]